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open bedroom windows and less superheated tea, its benefits might be enjoyed nearer home.

The "mountain-cure," American physicians call the last expedient in cases of far-gone consumption. The patient, wardrobe, library, and all, is transported to a tent-camp in the upper Adirondacks, where the temperature in October often sinks to fifteen degrees below zero. Blankets are allowed *ad libitum*, but no stove-fires at night, and even in daytime highland blizzards may oblige the convalescent to take refuge under his blankets. Few breeds of tubercle-microbes have been able to resist that prescription for more than a month, and in the course of a winter such remnants of pulmonary substance as the invalid may have saved from the influence of city life will get expurgated effectively enough to remain in fair working order for years to come.

Those remarkable results have been variously ascribed to the purity of mountain air, or to that mysterious "allotropic form of oxygen called ozone;" but again, there is a probability amounting to what lawyers would term a violent presumption, that they are simply due to the protracted influence of cold air. The prevalence of pulmonary diseases decreases with every mile further north on the road from the factory districts of the English border to the pastoral regions of sea-girt Scotland, and next to the natives of Senegambia, where indoor work is almost unknown, the Norwegians, Icelanders, and the Yakuts, of Northern Siberia, enjoy the most complete immunity from consumption. The severe frosts of the Arctic regions counteract even the filthy habits of the hovel-dwelling Esquimaux, and whalers in an atmosphere not specially distinguished for its purity or abundance of ozone manage to get the better of incipient tubercles by frequent exposure to icy gales.

The suggestiveness of those facts would, perhaps, have been less persistently ignored if the study of the symptoms and proximate causes of consumption had not tended to divert attention from its original causes and the means of its prevention. The description of "vermiform microbes" and the methods of coloring their semi-transparent tissue certainly attest the ingenuity of the Breslau experimenter, and his disciples are perhaps right in pronouncing him the first analytical pathologist of modern times, but their pompous demands upon the gratitude of consumptives often remind one of that speculative philosopher who tried to console a severely wounded soldier with the reflection that, "Pain, my friend, is really nothing but a reversion in the molecular action of the sympathetic nerves connecting the brain with the extra-cerebral nervous termini."

The Frost-cure doctrine is, indeed, a logical, and, practically, by far the most important, correlative of the "germ theory of disease." A few years ago the proprietor of a Hot-Springs sanitarium advertised his establishment with the motto: "Warmth is life; cold is death." In a modified form that aphorism may become the keystone-principle of sanitary philosophy: Warmth is life; cold, even in a moderate degree, is death—not to man—but to myriads of disease-germs far more sensitive to changes of temperature.

FELIX L. OSWALD, M. D.

A PHASE OF PRACTICAL PHILANTHROPY.

MAHOMET set a tolerably good example when the mountain did not move, and charitable people who would help the workingman are beginning to follow it. They have come to feel that they can no longer walk about in

an up-town cloud of benevolence with the hope that down-town suffering will be any the less. They are going out to meet the poorest classes on their own ground. From boys' clubs to University Extension there are a hundred signs of this new feeling, and by no means the least promising expression of it is the movement that goes by the name of University Settlements. Its spread to America from England, where it is still new, gives it now a special interest for Americans. Briefly, it may be said to consist of the occupancy of a house in city "slums" by college bred men or women banded together for doing all in their power for the moral, mental, and social good of the poor about them. The vast difference between University Settlements and previous plans lies in the residence of the workers in the very midst of the poor; they are no longer visitors, but neighbors.

How the entire movement commemorates the short life of Arnold Toynbee need not be told. A glance at the work of Toynbee Hall and the other Settlements at home and abroad will show better than any broad statements what the movement is.

At Toynbee Hall, opened seven years ago, fifteen to twenty Cambridge University men are always to be found in actual residence. Many "associates" and visitors for longer and shorter periods bring them aid. The building resembles a small English college, and, standing in the unsavory Whitechapel district of London, primarily creates an "atmosphere" purifying the air about it. Many of the residents have not independent means to free them from breadwinning through the day. At night these men return to the Hall, and give themselves to any service they can best perform for their unfortunate neighbors. Night classes in various studies, and entertainments of many sorts fill their evenings with usefulness.

Those who can give their entire time to the work enter more fully into the political and social life of the region. It is felt that new laws are not so much needed as the creation of a just sentiment in favor of those existing. The influence of competent leaders plays its part in all communities but the most degraded. In such places as Whitechapel there has often been nobody to see that public affairs are properly conducted. The Toynbee men supply this need. One of them is chairman of a branch of the Dockers' Union, the enormous labor organization which made itself so strongly felt in London not long ago; another works with the Charity Organization Society. In the schools, in the Children's Country Holiday Work, and in a score of other activities one or another of the residents does something. Through the lectures provided by Toynbee Hall it is said that the leading public and literary people of England are heard nowhere more frequently than in Whitechapel. The political, social and educational life of the region are all distinctly better for the Settlement.

But, some will ask, what do the people care? A single instance shows how they have joined in the work for their own uplifting. For years Mr. Barnett, the clergyman at the head of Toynbee Hall, has been trying to have a free library in Whitechapel. When the proposition first came up the people's vote defeated it heavily. Recently the subject was again brought forward, and the region was canvassed under Toynbee Hall direction. The vote in favor of the library was nearly four to one. Other elections have been influenced with equal success. The men's and boys' clubs, conducted by Toynbee men for sundry objects of improvement, are exceedingly popular. Without the favor of the people the Hall could not have become, as it has, the social centre of the neighborhood. They see disinterested, earnest work

in their behalf by men whose daily lives are in no wise divided from their own, and heartily respond to what is doing for them.

Toynbee Hall is perhaps the most conspicuous of the London University Settlements, but in other parts of the vast city other organizations are carrying on a similar work. They are different, however, in that, for the most part, they represent each a school of thought or religious belief. Though no work could be more truly religious than Toynbee Hall's, it has no avowed religious aims, and men of all shades of belief join in its labors.

Oxford House, in "the squalid streets of Bethnal Green," stands for the young High Church party of Oxford. Its means may be more conspicuously religious, but its end differs in no important degree from that of Toynbee Hall. From seven to fifteen young Oxford men carry on the resident work. They are assisted by a great many undergraduate visitors. The University Club, begun in 1885 with twelve members, and now counting fifteen hundred workmen on its rolls, is one of the chief undertakings of the House. With the Club are connected a large co-operative store for general merchandise and small co-operative societies in special branches of trade. A number of minor clubs for different objects are also managed from Oxford House. In outdoor preaching, hospital visiting, houses of shelter, and especially in sanitary work for the neighborhood, great good is accomplished. The Oxford House Papers, two volumes of collected lectures delivered at the House by Oxford scholars, are highly valuable contributions to the literature of popular religion. The personal influence of the men of this Settlement is closely akin to that of the Toynbee residents.

On a smaller scale than either of these Settlements, several other groups of cultivated men and women are doing a like work in London. Mrs. Humphry Ward's University Hall works upon lines which readers of "Robert Elsmere" will readily imagine. The spread of radical Bible criticism is not the least noticeable of its aims. The Wesleyans and Jews have each their Settlement. One of the most efficient of them all is the Women's University Settlement, where graduates of Girton, Newnham and other women's colleges do an excellent work, under Mrs. Barnett's guidance and largely through charities already organized, for children and women. It is impossible to enumerate the other phases of the Settlement work even in London. In Birmingham, Glasgow and Edinburgh, missions and Settlements of college men are equally active.

The first attempt in the direction of Settlement work in New York was made by the Neighborhood Guild nearly five years ago. Like the English Settlements it has been conducted by college graduates, though few in number, living in the midst of the people they have tried to reach. Personal influence, mainly through men's, girls' and boys' clubs for social and other purposes, has been the chief means towards the Guild's achievements. The Neighborhood Guild has not yet realized its ambition to become the Toynbee Hall of New York, but though its activity has not been so constantly great as its founders hoped, it has done a steady, good work. Its extension into a University Settlement adequate to the city's needs is now apparently near at hand.

The Women's College Settlement, of New York, has for the past few years been doing excellent things in its Rivington Street House. Seven or more graduates of Smith, Wellesley, Vassar, and Bryn Mawr, one of them a physician, living at their own expense within its walls and helped by frequent visitors, have carried on their quiet work for the neighboring women

and children. The region is inhabited largely by Russian Jews, though many other races are represented. Clubs and classes teach the boys and girls of the district many things, from physical culture to political science, besides the good manners they learn by example alone. A military drill appeals strongly to the boys. The girls are instructed in hygiene and household arts of the highest value to women of all classes. The Settlement's free library of fifteen hundred volumes has had within the past year the astonishing circulation of ten thousand. The baths in the basement do their share of civilizing, and are most heartily appreciated. On thirsty days the neighboring saloons are said to find a formidable rival in the free ice-water fountain in front of the Settlement. A Summer Home maintained by the Settlement gives children in groups of about twenty a series of fortnight outings in the country. There are too many good things about the work for one to relate here, and publicity is rather shunned than sought.

A similar Settlement of women is about to be formed in Philadelphia. In Chicago, Hull House, more distinctly due to one woman of wealth and less a *College Settlement*, is conducted on a kindred plan. Andover House, Boston's University Settlement, has just begun its labors. It is too early to say exactly what lines will be followed and what results attained. At its head is a man thoroughly familiar with the London Settlements, the author of the book from which much that is said of English matters in this sketch is drawn. There is little danger, therefore, of groundless experiments, and the best of good things may be expected.

Indeed, the time for looking upon University Settlements as experiments has passed. To the clear examples of London and New York, common sense adds the assurance that every new element of the plan is a good one. The poor are inevitably better for close association with whole-souled men and women working for them in methods that do not permit a suspicion of sham. And through re-action upon the Settlers—so to call them—and the half of society into which they are born, the benefits cannot be confined to the poor alone. No one device of men is going to “solve the social problem,” but University Settlements bid fair to do a larger share of the good work than some more noisy projects.

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